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593 also of some discipline. The father appears as benign and indulgent, but in the last year of this period he begins to be recognized by the child as the family leader, although he is not yet actively exercising his authority.

857 From the age of four until they go to school for their compulsory primary education, at an age of between six and a half
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872 mother's care. But they begin now to identify themselves with the parent of their own sex. Little girls of four or five follow their mothers about pretending to spin thread from a distaff or to help them in their work; or they play amongst themselves at being mothers, with dolls improvised out of pieces of stick and rags. Boys of five and six are given miniature shepherd crooks with which they solemnly help their fathers and uncles to control the sheep when they are mustered near the huts.

857 They begin, too, to join in the play of their elder brothers and
867 cousins where they learn to throw and wrestle. A small boy always loses but if he shows spirit he is approved of, and his father pats his head and tells him he is a 'tough lad' (γερὸ παιδί). The father remains indulgent but there is now a suggestion that his easy permissive attitude is contingent on the child learning more grown-up ways of behaviour.

872 In his seventh year the child begins to attend school. In the
858 case of both sexes this marks a degree of enforced emancipation from the constant care and supervision of the mother, an emancipation which is greater in the case of the boy than the girl. This introduces a new element of strain into his life. The child now for the first time plays a representative role for his family *vis-à-vis* the outside world. The other children will know from which family he comes, they will tell their own parents what he did or did not do, the schoolmaster will sit in the coffee-shop and tell his audience that the child of John Carvounis is clever or dull. Not only is the child's new role representative but it involves responsibility since his success or failure in public behaviour reflects in some degree on all the other members of his family, particularly his parents.

867 As their six years of schooling advance, children become
858 progressively more aware that the loving indulgence of their
593 father is conditional on their living up to the standards which
872 are expected of a child of their particular sex and age, especially in behaviour outside the family.

596 /163 cont./
494 not leave the family. For it is always the circle of marriage alliances
554 that must be strengthened to the exclusion of strangers.
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594 Now, always from the same point of view, the heads of each conjugal
554 family integrated into the extended family are burdened with no management
or economic responsibility except that of following and checking on the
management of the common fortune and its utilization with a view to safe-
guarding their own interests.

596 However, we should not conclude this description without mentioning
494 that the whole group benefits from the outside services obtained by the
117 head for the family. When the tailor, for example, comes to make clothing
he establishes himself in a hut and everyone comes to give him orders
which he carries out on the spot. When it is a matter of grinding grain,
the women load everyone's sacks on the beasts of burden and take them
to the mill indicated by the head. And if a priest is called, everybody
benefits from his services.

[861] The education of the children is also carried out collectively.
They all grow up together under the supervision of their mothers and of
women in general who seek to instill in them all the principles of
Sarakatsani life. Very often, the family hires /164/ a teacher for a
[872] time who installs himself in the konakia and teaches the boys reading
[875] and arithmetic. Of course, for the girls there is no question of this.
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596 The men's group is arranged in a strict hierarchy, according to the
594 principle of the eldest first, the younger ones being expected to show
[561] respect for the older ones, following the rules of family organization
which have already discussed above. However, it is appropriate to
further clarify several points--further points.

596 Though everyone is under the authority of the head (founder of the
594 lineage or elected head) and the latter can demand absolute discipline
613 on the economic plane, he does not have the right to intervene in
554 questions bearing on the private life of each conjugal family.